

## SCOTTISH RITE NEWS BULLETIN

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## AMERICAN EDUCATION WEEK NOVEMBER 9, 1953

**D**R. W. A. EARLY, Superintendent of Schools in Savannah and Chatham County, Georgia, formerly president of the NEA Department of Rural Education, and the new NEA president, has declared Monday, November 9th, the first day of American Education Week of 1953, Loyalty Day. The goal is to have every citizen join in the pledge of allegiance to our flag.

In the *NEA Journal* for September, 1953, he stated that this is the time for every citizen of the United States proudly to reaffirm his loyalty and to rededicate his life to our country and its institutions. During these crucial days, when the course of democracy is being determined in the court of world opinion, it is singularly important for all of us to restate our faith in America and to pledge, frequently and publicly, our sincere allegiance to our republic and its flag.

The designation of this day by the sponsors of American Education Week—the National Education Association, the American Legion, the U. S. Office of Education, and the National Congress of Parents and Teachers—represents a civilian "call to the colors," on a scale never before attempted. Here is a planning and organization job for schools and for American Education Week committees that calls for the finest and best efforts. Here is a project in community participation and practical citizenship education that can have a far-reaching influence for good in every school, in every community and in the nation as a whole.

Mr. Early asks these pertinent questions of every citizen: "Will you make the committee's goal the goal of *your* community? Will you plan so thoroughly in *your* community that every person, some time during the day of November 9th, will join in the pledge of allegiance under the leadership of a school child?"

The new president of the NEA holds that one cannot tell the leaders of a community just how to achieve entire success. This has to be attained through the committee's own planning with the

cooperation of its own school staff and its dependable leaders. However, he suggests the following procedures:

"(1) We must train large numbers of school children not only to give the pledge of allegiance—which we regularly do—but also to lead it. Of course, every child should understand what it means.

"(2) Let us see that the pledge of allegiance is used on Monday, November 9th, in every school, with participation by every pupil and every teacher—in addition to other scheduled uses.

"(3) We will need to catalog all the places where people are going to congregate during the day and evening, Monday, November 9. How many people? At what hour? For what purpose? Who is in charge? We must include places of work as well as various kinds of meetings.

"(4) Permission for the pledge of allegiance to be given under pupil leadership will be needed from program chairman or others in authority.

"(5) Schedules must be prepared for one or two school children to appear at each place, at the right time, to lead the pledge. This will often mean arranging transportation. It will mean sending the younger leaders to small and highly cooperative groups and older students to places where greater poise and independent judgment may be required.

"(6) Arrangements will be needed for a supply of flags that can be carried to and from the places where no flag is routinely available.

"(7) The facilities and full cooperation of the local press, radio, and television will be needed to prepare the public for such a community-wide project.

"(8) Full cooperation will be needed from the American Legion and the PTAs—local units of the two lay sponsoring organizations. Valuable help may also be given by many other organizations and agencies, such as churches, scout organizations, civic associations, service clubs, and patriotic organizations of all kinds.

"Whether or not it is possible to reach the entire citizenry on Loyalty Day, the citizenship emphasis as expressed in the pledge of allegiance may well be featured throughout American Education Week. The committee's designation of Loyalty Day does not imply that the program is to end on that date. Good citizenship training has been—and undoubtedly always will be—a major emphasis in American Education Week observances.

"For students and teachers, the re-statement of the pledge of allegiance will have no novelty. They know that every day is Loyalty Day and they are accustomed to giving the pledge of allegiance frequently. For many adult citizens of the community, however, occasions for pledging allegiance may be rather infrequent. This community-wide project, therefore, will remind such citizens that the need for loyalty is universal—that it applies to them as well as to teachers, students, or any other group in this country.

"Let us make Loyalty Day a tangible, unmistakable expression of our schools' sound programs of patriotism and good citizenship!" E. R.

### MADRID, SPAIN

Miss Ramona Navarro, 60, a Presbyterian Sunday School teacher, was arrested and held overnight on a charge of holding religious classes in a private home here.

She was released later with a warning from police that any classes she conducts in the future must be held in the Madrid Presbyterian chapel of which she is a member.

A magistrate's court imposed a fine of 500 pesetas (\$12.50) on the owner of the house in Madrid's Usera quarter where the classes had been held for several years.—*United Evangelical Action*.

What you save, you leave behind; what you spend, you have for a while; but what you give away in a worthy cause, or what you do to benefit mankind, you take with you, and the latter is what lives after you.—*Employer-Employee Digest*.



## ON BURNING BOOKS

**A**MID all the clamor raised by the book burning and purging of State Department libraries in information centers abroad, some effort should be made to clarify the issues involved.

1. There is little doubt that the State Department is suffering from McCarthy jitters. Though there has been no lack of free rebuttal of McCarthy's tactics on the part of many an individual citizen, there has been little rebuttal on the part of the State Department.

2. President Eisenhower is in obvious disagreement with the book burning and careless purging. In a speech at Dartmouth College, Sunday, June 14th, he told the graduating students: "Don't join the book burners. . . . Don't be afraid to go in your library and read every book, as long as that document does not offend our own ideas of decency. . . . That should be the only censorship."

In a press conference two days later, the President amplified his views, but did not significantly change them, as some have insisted. He defended and even urged the reading of basic Communist doctrine as written by Karl Marx and Joseph Stalin. However, in defending free access to knowledge, he said he was not endorsing books that advocated the violent overthrow of the United States. He insisted that he favored the destruction of books advocating such a conspiracy that might be in State Department libraries overseas. Their retention would place the U.S. in the position of seeming to advocate its own overthrow.

3. The list of books that have been either burned or purged from U.S. libraries overseas has been released by the *New York Times*. It reveals the panicky blundering of the State Department.

Side by side with known Communist and fellow-traveler authors appear the names of such anti-Communists as Whittaker Chambers, a former editor of *Time Magazine* who exposed Alger Hiss; Kenneth S. Latourette, professor of missions and oriental history at Yale Divinity School, and author of several volumes on church history and Christian missions, and Clarence K. Streit, a former correspondent of the *New York Times*, recently a promoter of limited world government uniting the free peoples of the world.

4. This inability of the State Department to distinguish a Communist from a non-Communist author has hurt the United States in Europe, where memories of Nazi Party book burnings are still a haunting factor. As the *Times* put it: "It is quite likely that some of the purged books might better not have

been selected for American libraries abroad in the first place. But it is certain that the whole childish process of removing them from the shelves has worked far more harm against us than these few books could have done."

5. A deeper question for all, the answer to which would relieve the hysteria of the State Department, is: What makes a Communist a Communist? Certainly not from reading a book on Communism, propaganda or not.

There are very few Communists in proportion to the total population in such middle-class, freedom-loving and predominantly Protestant countries as the United States, Canada, England, New Zealand, Australia, and Scandinavia. Having tasted the fruits of freedom, there is little danger that these countries will be converted by the dead letters of a book.

No, Communists rise out of poverty, disease, personal frustrations of ego, governments weakened by graft, and totalitarianism whether in religion or in politics. Its philosophy of dialectical materialism becomes a saving god, an idol, which the believer follows seeking the answers it promises to his needs.

6. If the forces of freedom are to prevail in the present conflict with Communist totalitarianism, then the channels of self-criticism of freedom's fruits must be kept open. American democracy, blessed with a combination of long periods of peace and abundant natural resources, has succeeded in balancing individual freedom with the necessities of community, through the happy merging of the Protestant emphasis on individual freedom and the rise of capitalism. Because of individual freedom, prophetic criticisms of *laissez-faire* capitalism of an earlier day have resulted in the "managerial revolution" of an increasing economic democracy in our day. The tensions of individual and community needs are in fortuitous balance in a democratic government.

The channels of self-criticism must still be kept open, however, if we are to survive the totalitarian pressures of Communism. To surrender to hysterical book burnings would be to be conquered at home by what we fight abroad.—*South Carolina Methodist Advocate*.

The nimble lie is like the second-hand upon a clock. We see it fly, while the hour-hand of truth seems to stand still; and yet it moves unseen, and wins at last, for the clock will not strike till it has reached the goal.—*Longfellow*.

## JUVENILE DELINQUENCY IS CURABLE

From Ulster County, Ireland, the *Belfast Weekly Telegraph* of April 10, 1953, suggests measures looking to the cure of juvenile delinquency in reporting an address by William Templeton, President of the Ulster Teachers' Union, and delivered before that group at its annual conference at Portrush.

Mr. Templeton said that, if we are to avoid "undermining our future society," children and young people will need to have more "respect for the common decencies and for the law." This was not said as a trite and glittering generality, but was intended to indicate a reasoned point of attack. He pointed out that he believed the causes of delinquency and youthful irresponsibility to be removable in most instances. He was satisfied that the teachers generally were doing their share in solving the problem.

Mr. Templeton then questioned whether the public at large fully realized its duty. He felt that some parents demonstrated a regrettable and unfair tendency to place on the teacher responsibilities that are properly those of the home. The teacher, as he pointed out, has the pupil in his care for an average of five hours a day, and it would be suggesting a miracle to expect the teacher alone to counteract successfully "parental irresponsibility and the present *laissez-faire* policies in public and private morality."

It was his wish, he said, that parents realize that "too much unbridled freedom, too little dread of the consequences of wrongdoing, too little parental support for those best equipped to deal with early minor misdemeanors, are undermining our future society."

The phrase, "too little dread of the consequences of wrongdoing," suggests a fear motive to induce proper conduct. Down the ages it has been a debatable question whether fear of punishment or the lure of reward through decent and considerate behavior and exalted ideals, or a combination of both in varying degrees, serves to keep men going straight."

Too great severity defeats its own ends. On the other hand, equivalent leniency may cause the young to run wild occasionally unless wise and tactful parental supervision results in the sort of self-discipline that fosters a sense of personal responsibility for right conduct associated with freedom of action.

S. W.

The hardest thing of all is left—the conquest not of time and space, but of ourselves, of our stupidity and inertia, of our greediness and touchiness, of our fear and intolerant dogmatism.—*Emily Green Balch*.



# PAROCHIAL SCHOOL AID CURBED BY COURT

ON JUNE 8, 1953, the Supreme Court of the State of Missouri, in a sweeping decision, ruled that public school money cannot be used either to assist in the operation of parochial schools or to provide transportation for their pupils. Included under the decision were the schools operated by public school districts, but using church buildings or employing nuns as teachers. Decisions were handed down in two cases, one on appeal from the Franklin County Circuit Court and the other on appeal from the Scott County Circuit Court. The issue involved has frequently been under consideration in the legislature and in the lower courts during recent years.

The court reviewed the judgment of the Circuit Court of Scott County in a case which involved the transportation of 18 Roman Catholic grade school pupils from Commerce District to and from adjoining Benton District in Scott County. The court ruled that "such transportation of students (to and from private schools) at the expense of the district is unlawful and must be enjoined." All seven members of the court concurred in the 13-page opinion. The lower court had ruled in favor of the defendant members of the school board of the Commerce District, but the Supreme Court ordered the case remanded "for judgment consistent with this opinion."

The Supreme Court stated that the question it had to answer was whether public-school moneys paid as state aid to the school districts can be used, even in part, for payment of the cost of transporting students to and from private schools. A further question raised was whether such use would be for the support and maintenance of free public schools as required by the state constitution. To answer these questions in the affirmative, the court reasoned, "one would have to say that funds used to transport children to a private school supports and aids the maintenance of free public schools. In this particular case, we would have to say that the money spent to transport the parochial school children part way to and from the St. Dennis Catholic School, a private school in Benton . . . helps to support the free public schools of the Commerce District.

"We cannot do so. We must and do hold that the public school funds used to transport the pupils part way to and from the St. Dennis Catholic School at Benton are not used for the purpose of maintaining free public schools and that such use of said funds is unlawful."

Disclosures revealed that the trial court had found from the evidence that students attending the Roman Catholic school had, at all times, been excluded from calculations in arriving at the amount of state aid. The trial court record showed, however, that \$3,839 had been spent by the Commerce District from January 1, 1949, to February 12, 1951, for the operation of the school bus which transported pupils in the district, including those attending St. Dennis School, and that all such transportation had been authorized by the school board of the Commerce District.

Continuing, the court said, "Not only do the respondents (the school board) insist that the transportation of the parochial school children to the private parochial school in question was expressly authorized by the law, but they, in fact, contend that the transportation was without cost or expense to the district without expenditure of public school funds."

Furthermore, the Supreme Court pointed out that the trial court had found that the Commerce District School bus transported the parochial school pupils without traveling any additional distance or making any special stops; that no additional buses were required; that there were plenty of seats for all pupils; and that the driver received no additional pay.

The high court said, "We find no merit to their argument. One could equally contend that, since the board had expressly authorized the transportation of the parochial school children, the entire cost of the transportation was for their benefit and that the public school children were being transported at no additional expense to the district. We must and do hold that the Commerce District was using public school funds to transport the parochial school children to a private school."

In the second case, Division I of the Supreme Court affirmed the judgment of the Franklin County Circuit Court in the suit involving three schools owned by the St. Louis Archdiocese but operated and maintained by Reorganized School District No. 8. These schools, at Gildehaus and Krakow, were operated until 1931 by the Roman Catholic Church as parochial schools, with teachers selected by the church and religious instruction given in the classroom. In 1931, the public school districts began operating and supporting these schools, but nuns continued to teach the classes. They ceased giving religious instruction in the schools, but did furnish it to Roman Catholic

pupils outside of regular school hours.

The Supreme Court ruled, "We think the conclusion is inescapable that these schools, as maintained and operated by defendant District 8 and its officers at Gildehaus and Krakow, were in fact controlled in the main by members of recognized orders of the Roman Catholic Church and by officials thereof; that said schools were to a great degree managed and administered in a manner to promote the interests and policies of the Roman Catholic Church and of adherents of the Roman Catholic faith; and that said schools were not in fact free public schools and were not entitled to be supported by public school money or public funds."

The Supreme Court of Missouri had previously ruled against the employment of nuns as teachers in public schools, but the hierarchy ignored the court's action in 1941-42 and continued its practice in violation of the law. What its reaction to the latest ruling of the court may be has not been indicated.

E. R.

## PRIVATELY OWNED SCHOOL BUS RULING MADE

The Attorney General of Missouri, John M. Dalton, on August 28th ruled on the question of whether private school pupils may be transported in any privately owned bus which also transports public school pupils.

An opinion, drawn by his assistant, John W. English, ruled that any bus owner who furnishes public school transportation may contract with the parents, other relatives, or guardians for the transportation of pupils attending a private school if the transportation costs are paid by the individuals or the private school.

The opinion also stated that, if the bus owner fulfills his contract with the public school district, there being no contention that public funds are being used for the transportation of private school pupils, the law would not prevent him from hauling private school pupils in the same bus and receiving pay for his service.

Previously the Attorney General had ruled that private school pupils may not ride in a school bus owned and operated by the school district, even though they pay their share of the transportation costs, and that claims for transportation of private school pupils cannot be honored in the August 31st appropriation of state school funds.

It would appear that parochial school interests are maneuvering to have all transportation of public school pupils done by privately owned buses so that they may use the same facilities as those of the public schools.



# EDUCATION OF THE CHILDREN OF MIGRATORY WORKERS

**A**N EXTENSIVE report on the whole problem of migratory labor in American agriculture was issued by the President's Commission on Migratory Labor, March 26, 1951. The report states that during the last fifty years this problem was under consideration by federal, state and private agencies, but not much was accomplished by them.

Briefly, as stated in the report, "A migratory farm laborer is a worker whose principal income is earned from temporary farm employment and who in the course of his year's work moves one or more times, often through several states. . . . We do not find that people become migrants primarily because they want or like to be migrants. . . . Among the reasons for migrancy, the foremost is that many people find it impossible to make a living in a single location and hence have had to become migratory. . . . The economy of this nation has a great deal of seasonal employment other than that in farming. Yet it is only in agriculture that migratory labor has become a problem of such proportions and complexity as to call for repeated investigations by public bodies."

This article deals only with the education of the children of migratory workers, which number some 1,000,000, or a 160th part of our population. That this pressing problem is difficult and most perplexing is as evident as it is challenging to those who seek its solution.

These children have to attend six or eight different schools where they are seldom wanted during four months of each year, as their parents leave homes for employment and move from place to place to work in the fields of perishable crops, crops essential to the very life and healthful existence of our people.

The President's report states, under the caption of *Education*:

"There have been many recommendations for bringing migrant children into the schools and for bringing schools to migrant children, but very little has been accomplished."

Based on much previous information, its own activities on this question, and the recent report of the President's Commission on Migratory Labor, the National Consumers League, founded over fifty years ago, has extended its facilities to help broaden the interest of our citizens in the very important problems involving migratory labor. For this purpose the League selected Dr. Eleanor M. Hadley, natively of

Seattle, Washington, and well-known economist, as its representative in Washington, D. C. Doctor Hadley was a staff member of the President's Commission on Migratory Labor, and was also, in 1952, with the Labor and Labor-Management Relations Sub-Committee of the Senate Labor Committee in charge of the hearings on migratory-labor bills. She participated in staff responsibility of determining the economy of Japan under General MacArthur.

Procedures to create interest in this federal, state and local problem include investigations, education and legislation.

In her appearance recently before the Labor and Health, Education and Welfare Subcommittee of the Senate Appropriations Committee, Doctor Hadley spoke of the project established by General Eisenhower, shortly after he became president of Columbia University, entitled "The Conservation of Human Resources."

The first of a series of studies to be published under this project, she said, bore the title *The Uneducated*, which came out in April, 1953. The findings of this study were, she pointed out, the same as revealed by educators, civic leaders, church spokesmen and government witnesses before the Senate Labor Committee in 1952 and indicated that the children of migratory workers form one of the principal groups of the uneducated in our country.

In her testimony Doctor Hadley included an editorial from the *San Francisco Chronicle* on the book *The Uneducated*, captioned, "The Nation's Shame," which contained the following:

"The announcement that 2,500,000 Americans are illiterate comes as a heavy shock. . . . The effects flowing from such a report are disquieting and even alarming. . . . Migratory farm workers . . . constitute a large pocket of the illiteracy in our population. . . . The report highly recommends that the Federal Government launch a head-on attack upon the conditions that breed illiteracy, and do so by giving grants-in-aid to the states for the specific purpose of educating 'The Uneducated'."

Continuing, Doctor Hadley said: "In educating migrant children the Federal Government has major responsibility, for the children are not of one community or one state. Following, with their parents, the crops, they pass from community to community, from state to state. The Eisenhower-initiated study observes, 'Since these families cross many states, and are in fact only nomi-

nal residents of any state, the responsibility of the Federal Government is clear.' It continues: 'Money is surely not a solution for everything, but it is not comforting to realize that the Federal Government spends many times as much on assistance to migratory birds as on assistance to the children of migratory families. It may well be that the only basic solution to the problem of educating these children will be found in the eventual disappearance of the institution of migratory labor. However, this is not likely to occur overnight. Temporizing and partial solutions are, therefore, very important.'"

Regretting that the 1953 budget of the Department of Health, Education and Welfare contained no request for an appropriation to help on the problem of illiteracy among migrant children this year, Doctor Hadley referred to the request of the Federal Security Agency for \$181,000 in 1952 for that purpose. The House Committee disallowed the amount, stating: "While the need to better the educational opportunities of this group of children is obvious, and has been for many years, the committee does not think there is an emergency need to set up a new program at this time."

Commenting on this adverse position, she asked:

"When do we reach emergency need? Not until we need these children to fight in wars and the Army doesn't want illiterates? Not until communist agitators get among them and we become fearful of breeding domestic communists in scale? Not until the communists cite the disregard for the children of migratory workers and we think it will hurt our propaganda position? . . ."

"The League makes this plea for an appropriation to the Office of Education for work on the education of migrant children, however, not on the basis of what the communists may make of this situation, but on the basis of whether this committee believes that one million children of migratory workers are entitled to education."

"Are the children of the workers who pick the grapefruit we eat for breakfast, the tomatoes and lettuce of our salad at luncheon, the vegetables of our dinner to be regarded differently than the children of the members of the committee, the children of other Americans? Today these children are growing up illiterate. Are we to do nothing while illiteracy is continuing?" E. R.

There is no beautifier of complexion, or form, or behavior like the wish to scatter joy and not pain around us.—  
*Ralph Waldo Emerson.*



# GAMBLING LAW ENFORCED IN LOUISIANA

A BLANKET ban on gambling, including slot machines and all gambling for charitable purposes, was issued July 24th by Col. Francis C. Grevenberg, superintendent of police in the State of Louisiana. According to *The Times-Picayune*, a statewide crackdown began at midnight on that date, and no type of gambling which is conducted as a business—whatever the proceeds are used for—will be tolerated. He established midnight, Saturday, July 25th, so that the operators of slot machines, numerous in at least 14 parishes of Louisiana, could remove them.

Several months ago the state police closed in on operators of dice, roulette and other banking games. At that time Colonel Grevenberg exempted gambling for the benefit of religious, charitable, civic or veterans organizations, but of his new order, he stated that "no form of gambling conducted as a business—whatever the proceeds are used for—will be tolerated."

Governor Robert F. Kennon commented on what was to take place as follows: "It's a matter for the state police. My instruction to Colonel Grevenberg is to make a good superintendent of state police and give Louisiana the kind of administration its citizens can be proud of."

"I agree with the state senate that he has made a good superintendent of police."

The superintendent recently estimated that there were between 3,500 and 4,000 slot machines being operated in 14 of the state's 64 parishes. It was stated that the devices, although operated in violation of the law, were licensed at \$100 a year by the state.

It appears that some communities in north Louisiana own and operate slot machines for the benefit of the city treasurers. These must go, too, the superintendent said.

Many of the churches, more especially the Roman Catholic churches, run lotteries, bingo or keno games to raise funds. Commenting on such in churches Colonel Grevenberg said that he didn't expect to find it necessary to raid any of them. "I believe religious organizations will fold up on such practices when they learn of the order," he added.

There is only one form of gambling permitted under the superintendent's sweeping enforcement of the state law and that is "where individuals are participating on an equal basis, where the game is not banked or operated as a business."

Referring to his ban against church gambling and similar arrangements, he

stated: "We can't let these people gamble and not the others. It is all a violation of the law."

The state antigambling law reads:

"Gambling is the intentional conducting or directly assisting in the conducting, as a business, of any game, contest, lottery or contrivance whereby a person risks the loss of anything of value in order to realize a profit."

"Whoever commits the crime of gambling shall be fined not more than \$500, or imprisoned for not more than one year, or both."

The superintendent stated that he had plans to carry out a full enforcement of the antigambling law since he took office last year, but had not the force with which to do it. He had been able to add about 60 more troopers to his force and said, "We'll be able to handle the gambling along with other duties."

E. R.

## MORE SCHOOLS FOR LESS MONEY

*The Orange Grove Observer* in Texas carried the following editorial which, in view of the high cost of construction of public buildings, will be welcome news to many school districts:

"We can reduce the cost of new schoolhouses. And they can still be modern—provide up-to-minute teaching facilities and guard child health."

"Equally important, they can be buildings that will serve many school generations at low maintenance because of the materials used in construction."

"One example of this new boon to over-burdened taxpayers and frantic school administrators was built at Eureka Springs, Ark. It cost \$5.65 per square foot. The national average is \$14.50 per square foot. Principal construction materials used were concrete, steel and glass block—sturdy, weather-resistant materials."

"Architect T. Ewing Shelton, of Fayetteville, Ark., designed the Eureka Springs school. Since completion, similar buildings have been constructed in twenty other school districts in the South. The cost ranged from \$5.47 to \$8.75 per square foot."

"Exteriors of these buildings compare favorably with far more expensive structures, and their efficiency is superior to most. Interior design provides maximum classroom area, all of which is daylighted by panels of light-directing glass block over clear-vision window strips."

"The Eureka Springs school is a con-

tinuing success story of mind over matter. An experienced and skillful architect has taken time to analyze the functions of a schoolhouse, and then employed his imagination, determination and sure knowledge of materials to provide what taxpayers and schoolmen alike have been waiting for.

"We thought you'd like to know."

## ROMAN CATHOLICS CALL FOR SUPPORT OF THEIR SCHOOLS

DR. JOSEPH M. DAWSON, 32°

Father McManus of the National Catholic Welfare Conference is the author of a widely circulated pamphlet on Catholic education, in which he states the world-wide insistence of his church for full government support of parochial schools, but declares that for the present in the United States Catholics must be content with fringe aids from tax funds, such as bus fares and free textbooks.

At a fund-raising dinner given by the Jesuit Seminary Association in New York May 26, those in attendance applauded Controller Lazarus Joseph when he asserted the city should pay for the construction and operation of parochial schools. The speaker failed to state these schools unnecessarily duplicated public schools. He also forgot that for the Roman Catholics to teach their faith in them, to the exclusion of all other faiths, would be contrary to Federal and State constitutions, if supported out of tax funds.

*The Catholic Standard*, Washington, D. C., in its May 29th issue, featured an article on the first page, in which the contention was made by a University of Chicago professor that tax aid to church schools would be legal.

Are we to infer from all this that the irrepressible desire of the Roman Catholics for state support of their schools is entering upon a new phase of aggression?—*Report from The Capital.*

## SUCCESS

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration, whose memory, a benediction.—*B. A. Standley.*



# MONTGOMERY, ALA., MINISTERS HIT RED CLERGY CHARGE

DeMOLAY FOUNDATION  
FOR EDUCATION

ACCORDING to *The Montgomery (Alabama) Examiner*, the Protestant Ministers of that city angrily denied the charges of Communists in Protestant churches which was made by J. B. Matthews, director of Senator Joseph McCarthy's investigating committee, and later repeated by Senator McCarthy.

One of the strongest statements in defense of the Protestant clergy was made by Dr. Blount Davidson, Superintendent of Missions of the Montgomery Baptist Association and President of the Montgomery Ministerial Association (Protestant and Jewish ministers), who said:

"The attempt being made by Senator Joe McCarthy, a Roman Catholic, to smear outstanding Protestant clergymen is nothing short of the irresponsible ravings of a cowardly character assassin hiding behind the cloak of congressional immunity.

"Two of the most prominent and highly esteemed Protestant clergymen in America, Episcopal Bishop Sherrill and Methodist Bishop Oxnham, along with many others, have been falsely and maliciously accused of being Communists or fellow travelers."

The local minister then pointed out: "It is rather significant that both of these brethren have been outspoken in their defense of our American public schools, the American doctrine of Separation of Church and State, and the American principle of absolute freedom of religion in its world-wide application, as against the Vatican attack on our public schools as godless institutions and dens of iniquity, and its constant and persistent demands for public funds for the support of its own institutions.

"Protestants do not claim to be the sole custodians of divine truth, and would die, if need be, to guarantee to Roman Catholics and every minority group the right to worship God according to the dictates of their own consciences. If the Senator considers this Communism, let him make the most of it."

Dr. Donald MacGuire hit hard at the law which permits congressional immunity and allows Senator McCarthy to make "such wild and untrue charges." He called the law "class distinction" legislation. The First Presbyterian Church minister added that there "is only one thing to do in a situation such as this, and that is to take McCarthy and Matthews before a court of law and make them prove their statements." He added, however, that

McCarthy "is not man enough to face such a court."

Rev. Thomas Thrasher, of the Church of the Ascension (Episcopal), said that the charges were "too ridiculous to be answered." Hitting out at Senator McCarthy as one "of the influences in our national life that is completely 'off the beam,'" he added that, "if the charges are true, they should be proven. If they are not true, Senator McCarthy should not be allowed the privilege of defaming honest citizens of guilt by association."

"These charges are simply expressions of a political demagogue," Dr. Stanley Frazer, minister of the St. James Methodist Church, said. Stating that he himself is a conservative, Doctor Frazer felt that "American people are not going to be fooled by McCarthy. He has no real proof and will wind up at a 'dead end,'" Doctor Frazer predicted. "He is a shoddy opportunist who doesn't mind going to any end for political power. It is a disgrace to this country that McCarthy has become so prominent that many Americans are afraid to write a book or make a speech for fear of being called a Communist."

M. Cecil Perryman of the Cloverdale Church of Christ said he "doesn't know of any Communists in the Protestant clergy." He added that he thought the charge was "McCarthyism still out of control and gone to seed," and said he felt the Wisconsin Senator and his aide were "merely stirring up another cloud for political gain."

Another Baptist minister, Rev. T. A. Russell of the Cloverdale Baptist Church, felt that "the clergy as a whole in all Protestant churches is composed of a group of as loyal American citizens as we have in this country," and added that he felt the charges "were promoted by religious prejudice" and that they "simply are not true."

E. R.

## ROMAN CATHOLICS IN MEXICO MOBBED PROTESTANT

According to an A. P. dispatch of August 18th, an angry mob attacked a Protestant missionary in San Francisco Tepexuxuca near Toluca, Mexico. The mob fired on the Protestant church in which the missionary took refuge. He was Felipe Vazquez Aguirre. The assailants were finally driven off by the police who said they did not know what caused the attack by the residents of this strongly Roman Catholic community.

DeMolay Foundation, Inc., a newly established organization, has announced the opening of a campaign to raise \$4,600,000 for use in expanding the educational activities of the Order of DeMolay. The Chairman of the Board of Governors of the Foundation, Mr. Berl Berry, in speaking of its goal, said:

"Our immediate campaign to raise nearly \$5,000,000 is based upon the pressing educational needs of the thousands of young men who currently are active in the DeMolay organization. Under the administration of the Board of Trustees, some 200 scholarships will be established. These scholarships will be granted annually to DeMolays who because of financial reasons are unable to rise to the full heights of their capabilities. DeMolays granted scholarships may attend the university or college of their choice.

"Also included in our program are funds to expand the good citizenship activities of each local chapter. DeMolay has long been outstanding among those organizations dedicated to educating young men to be better participating citizens, capable of carrying forward the free-enterprising system that has made our nation great. Surely, the DeMolay citizenship activities deserve additional support." N. S. M.

## PUBLIC (?) WORSHIP

The following is an editorial which appeared in *The Christian Science Monitor* of September 2, 1953:

The concordat which has been concluded between Spain and the Vatican is described as leaving unaffected the right of the 20,000 Protestants among the predominantly Roman Catholic population to hold public worship. But just how much is meant by this?

The Spanish Constitution guarantees only that "no one will be molested on account of his religious creed or the private practice of his cult." Under this thin protection some Protestants have been allowed to meet and worship in groups, this being accounted public worship. But they have generally been forbidden to make any public announcement or advertisement of their services, and often been refused permission to place a name on their buildings.

Is this a twentieth-century conception of the rights of conscience? Let it be agreed that no one has a right to invade the privacy of others and annoy them with an effort to gain proselytes. But the right of public worship would probably seem to most people to connote an accompanying right of reasonable, dignified, and unobtrusive publicity.



# COURT DECIDES AGAINST TAX EXEMPTION LAW

A SPECIAL three-judge panel of the Superior Court of Alameda County, California, in a 2-to-1 decision ruled unconstitutional Proposition No. 3 on the 1952 ballot, which would exempt parochial and private schools from taxation. Estimates made during the election campaign by the experts for the California Taxpayers Alliance indicated that tax exemption of parochial schools would save the Roman Catholic Church not less than \$3,000,000 and possibly as much as \$6,000,000 a year.

The suit was brought by Alfred J. Lundberg of Oakland, Calif., who is cochairman of the California Taxpayers Alliance, an executive of an Oakland Title Company, and former Key System president. His attorney was Henry C. Clausen of San Francisco, Calif., who is Senior Grand Warden of the Grand Lodge of California. The defendants were Alameda County, the City of Oakland, the State of California, and the Roman Catholic Welfare Corporation.

The panel decision was announced by Presiding Superior Court Judge A. J. Woolsey, with Judge Cecil Mosbacher concurring. Judge James R. Agee dissented. The court gave the defendants ten days to file an appeal.

The arguments put forth by Mr. Clausen on behalf of his client, Mr. Lundberg, were that Section 1-C of Article 13 of the State Constitution, amended in 1944 to permit grants of tax exemption to hospitals, religious and charitable institutions, does not include private and parochial schools below the college level. Originally, the state constitution included the word *educational*, but the legislature struck this from the text before finally submitting the amendment to the voters. Mr. Clausen contended, and two of the judges agreed, that had the legislature meant to include the word *educational* it would have inserted it in the text of the amendment before submitting it to the voters. The absence of this word eliminates the possibility of tax exemption for parochial and private schools. Judge Agee in his dissent held that the word *charitable* included *educational* in its meaning.

After the ten-day period permitted the contestants to file briefs either upholding or protesting the decision, the court will hand down a formal written ruling.

Although Mr. Clausen, attorney for the plaintiff, contended that tax exemption for religious schools would be a violation of the principle of the separation of Church and State of the Con-

stitution of the United States, the court did not pass on that question.

Proposition 3 was passed by a vote of 2,441,055 to 2,343,528—a majority of 97,527 votes, in other words, a shade over 2 per cent of the 4,784,583 votes cast in the election. It was one of the bitterest campaigns in the history of California. The Roman Catholic hierarchy had an unlimited amount of money on which to draw and was in control of much of the billboard space of the state. A picture of a crippled waif on crutches and with steel braces on his legs was used with a caption stating that a vote against Proposition 3 was a vote against this child as it would deprive the organization helping him of much needed money. This was, of course, a blatant distortion, as the state law provides funds for such cases and the aid for crippled waifs was not affected in any particular by Proposition 3. It appealed, however, to citizens who did not know the truth of the matter, and quite naturally many voted for tax exemption for these parochial schools.

Another unethical subterfuge of the Romanist technicians was to obtain the official list of the signers of the election petition from the county and city clerk's office and have it photostated, after which they called on the 300,000 or more signers of the petition for a special election and threatened reprisals unless they withdrew their names from the petition. Less than 5 per cent did so, in the belief that they would lose their jobs or have their businesses boycotted if they refused to withdraw their names.

S. W.

## PROTESTANT MISSIONARIES TO BE PROBED IN ARGENTINA

On August 27th, President Peron's regime established a commission to investigate whether Protestant missionaries in Argentina endanger national defense along the frontiers and in special security zones. The commission will be directed by the Foreign Ministry.

Roman Catholicism is the official state religion in Argentina. Heretofore the Peron regime has placed few restraints on Protestant missionaries.

The wise sometimes condescend to accept titles; but none but a fool would imagine them of any real importance. We ought to depend upon intrinsic merit, and not on the slender helps of a title.—*Goldsmith*.

## WHAT MY RELIGION MEANS TO ME

Belief in God and an abiding faith in His goodness and love for all His creatures are cardinal tenets in Masonry. On them we base not only our relationship to Him but also to our neighbors and ourselves.

A recent article by Mrs. C. Z. Candler of Sylva, N. C., reflects the feeling of spiritual strength that comes from such faith. She says:

"You ask what my religion means to me. It means that I have something to live by, and, most certainly, something to die by—faith; the faith of my fathers, and my faith also; faith in God. 'It is He that hath made us and not we ourselves.'

"Being my Creator, I know that He is the giver of all the good that has ever come to me or to mankind.

"I know not how His spirit moves, convicting men of sin, nor how believing in His word gives peace and joy within the hearts and lives of men and women; but I do know that God's Holy Spirit does just that.

"It gives me strength from day to day. Strength to face whatever comes of joy or sorrow, being thankful to Him for all the joys that I have known, or that I will know, and being thankful that, in all the sorrows I have had, His everlasting arms were around me, and that His voice was saying, 'Be not afraid, I will be with you and guide you through.' And He has.

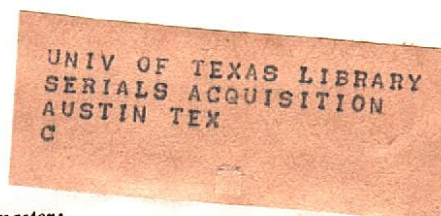
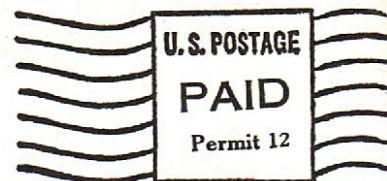
"Now I can ask Him to comfort and sustain all the countless thousands whose griefs and whose sorrows are far greater than any that have ever come to me. Asking this, I know that He will gently lead all those who put their trust in Him. He will comfort and sustain them and give them lasting peace.

"My religion enables me to be happy and content in my home, and in my church. Happy in having friends and in being a friend to them.

"My religion makes me happy in life, and also happy in death, for: 'I know in Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.'

In this world of ours, we are fundamentally in a race between education and catastrophe; either we will have sufficient knowledge with which to solve our national and international problems, or the catastrophe of an unwelcome tyranny is bound to overcome us in our ignorance. That's why our free public school system is the great hope of our future preparedness, and really, the hope of the free world.—*Gen. Omar N. Bradley*.





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## SCOTTISH RITE NEWS BULLETIN

1735 Sixteenth Street, N. W.  
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### The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.